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mon preached
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By. E. B.

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¶ A Sermon vpon a part of the .iij. Chapter of Paules second Epistle to Timotheus.

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2. TIMOTHEVS. 3. 16.

¶ All scripture is geuen by inspiration of God, and is profitable to doctrine, to reproue, to correction, to iustruction which is in righteousnesse. 17 That the man of God may be perfect, instructed vnto all good workes.

S al the holy scripture is profitable to teach trew & sounde doctrine to confute false and erronious doctrine, to instruct in good and godly life, and to reproue vngodly and wicked life, that the man of God may be profited & prepared to euery good worke as the Apostle saith. So righte honorable & dearely beloued in our Sauiour Christ, if I may make any comparisō betwene those diuine, & heauenly bookes, the booke of Psalmes is a most precious pearle, & a most worthy worke conteyning most sweete & comfortable doctrine for

the soule and conscience of man. And therfore whosoeuer he was that did write y first preface before the commentaries of S. Augustine vpon the Psalmes, doth not vnworthely call this boke Registrum totius sacra scripture &c. A register of all the holy scripture and a perfection of all diuinity. And S. Augustine himselfe in his owne preface saith that this booke of the Psalmes is Communis quidam thesaurus bonæ doctrine apte singulis necessaria Subministrans, that is a certayne commune treasure or storehouse of good doctrine, ministring fitly to euery one those thinges which be necessarie for them. A certaine worthy writer of our age calleth this booke an Anatomie of the soule, for that there is no affection, passion, nor motion, vnto the which the soule of man is subiect but he may for the same most liuely expressed in this booke of the Psalmes. For whether we be persecuted by open enemies, or molested by those that haue seemed to be our friendes, who haue gone vp into the temple with vs, & haue taken sweete counsel together, or whether we be greeued with sickenes, or troubled with the falling of our synnes, or in what other soeuer perplexity or distresse we be, we may sucke out of this booke of the Psalmes most

Caluine in his preface before y Psalmes.

Psal. 41. 9. et. 55. 15.

most swéete and comfortable doctrine ether for the amendment of our lyues, or the comfort of our consciences. And therefore S. Augustine saith very wel, that thys boke of the Psalmes is scutum a nocturnis terroribus, diurnorum requies laborum, tutela pueris, ornamentum adolescentibus, Solamen senibus, mulieribus aptissimus decor, that is to say, a shield against the terrors of the night, a rest for the labors of the day, a defence for children, an ornament for young men. I would to God ỹ young men would sæke to stay their fraile and slippery youth with the diligent reading of thys boke. I would that old men would solace their wearysome old age with meditating on this boke. I would women would trym, and attyre themselfe not with golde brodered heare, as the Apostle saith but with the precious pearles, & iewels that are conteined in thys boke. Surely S. Jereme in epitaphio Paule hath these words, Nec enim licebat cuique Sororum ignorare Psalmos, & non de scripturis sanctis quotidie aliquid discere, That is to say, it was not lawful for any of the sisters that were with Paula to be ignorant of the Psalmes, or not to learne euery day somewhat of the scriptures. A goodly exercise for women. The same S. Jerome

writing

writing to a gentelwoman called Læta, instructing her how to bring vp her doughter writeth thus. Turpia verba non intelligat, cantica mundi ignoret adhuc tenera lingua psalmis dulcibus imbuator. That is, Let her not heare filthie talk, let her not learne worldly songes, but whilest her tounge is as yet tender let it be exercised in the swete psalms A godly education for children. Here by the way I must show you, how contrary ỳ iudgement of S. Jerome is to the opinion of the papistes S. Jerome woulde haue not onely men, but also women not onely women but also children & yong girles to be exercised & trained vp in the scriptures. The Papistes haue kept the light of gods word vnder the bushell of a straunge tounge, haue taken away the key of knowledge and haue shut vp the kingdom of God before men, and neither wyl enter in themselues nor suffer others that would. But to returne againe to my purpose if this booke of the Psalms be so worthy a worke, ought not we worthely vse it? Yes verely. And how shall we worthely vse it? If we do reuerently vse it, if we study and meditate vpon it, if we breake the shell and get the kernall, that is, if we seeke the simple sence of the holy ghost, and applie the same

vnto

vnto our selues, either to amend our lyues, or to comfort our consciences, if we do thus vse it, we shall worthely and frutefully vse it. But I feare me we do for y most part abuse it, we reade it, but we little regard it, we do but run ouer it, we tosse it from one syde to another lyke tennis balles with small comfort to our selues, and lesse profit to others. Thus to vse gods holy word is not rightly to vse it, but rather to abuse it. For whosoeuer doth vse the word of God to any other ende, then to that to the which the spirit of God did inoite it, and the holy prophets and Apostels did write it, do abuse it, and then shall render an accompt to God for it. I pray God for his mercy, that our hastye handling of his holy word, do not hasten his iust iudgement to deprine vs of it. But some man peraduenture may heare say: What meane you to speake thus much vpon the Psalmes? Because (dearely beloued) I purpose by the assistance of gods grace & holy spirit, to intreate on a psalme. for consydering that that part of scripture which is apointed this day to be read for the Gospel hath bene of late very largely handeled in very puplike & solemne place by others, and that the other part of scripture is taken out of the reuelation, more meete to be

handeled by a meeter man, and by one that hath more learning and leasure then I haue. For these consideracions I say I haue omitted them and at this time present haue taken my selfe to a Psalme.

Psalme. LXXV.

VVe wyll praise thee O God we wyll praise thee. For thy name is neere therefore they wyll declare thy wondrous workes.

This Psalme may be deuided into foure partes whereof the first conteyneth a vow and promise of ỹ goody to praise the name of God, and to declare his wonderfull workes, for that his name is euer neare both to be are, & also to saue & deliuer them.

2. The second part conteyneth an answere in the person of almighty God, wherein is declared that God when he shal see a conuenient tyme wyll iudge iustly, and although the earth withall the inhabitance thereof be far out of frame, yet he wyll stablish the pillers thereof, & bring al to good order againe.

3. The third part conteyneth an exhortation to the foolish and wicked, neither to trust in

in their own power, and wisedome, nor to exalt themselues against God & his people: But rather to consider that al true preferment commeth of God, and he exalteth some, and putteth downe other.

4. The fourth and last part containeth partly a cõmination of Gods heauy iudgementes, which hang ouer the wicked, and partly a consolatiõ of his mercies towards the godly. Vpon these foure points I purpose by Gods grace to intreat.

VVe wyl praise thee O God. This first part as I haue aboue touched conteyneth a promise of the people of God to praise the name of God, because he is euer neare to heare them, and hys power euer present, & his help euer at hand to saue & deliuer thē.

First we haue to consider whom we must prayse, and to whom we must pray. Euen the Lord our God. It is he onely who created & made vs, it is he onely who bestoweth all both spirituall graces, & temporall benifites vpon vs, therefore him onely must we prayse, and to him only pray. Prayer whereof prayse & thankes geuing is a part, is the chiefest exercise of a good christians faith, it is our spiritual seruice, it is the sacrifice of their lips which confesse his name

and therefore it is to be offered only to god. But here vpon I will not stand.

Secondly let vs consider of whom God must be prayed not generally of all men, but particularly of some, not of the wicked and vngodly, but of those that feare God, and walke in his wayes, of those that loue him, & keepe his commaundements, of those that bee iustified by his grace, and sanctified by his spirite. God will not be prayed of a blasphemous mouth, nor of tunge that is geuen to swearing. God wil not be prayed of a dronke head, nor a malicious mind, nor a couetous hart, nor a filthy defiled body. God will not be praised of those whose fete are ready to run to do mischife, and whose hands are ful of bloud. God saith by the prophets: When you shall stretch out your hands, I wil hide mine eies from you and though ye make many prayers, I wyl not heare you, for your handes be full of bloud. In the which place there is ment by bloud, not onely the external and outward shedding of bloud, but also al kind of cruelty, extremity, vsury, extortion and oppression of the poore. Therefore all they in whose houses is the spoile of the poore, that beate the people to powder, as Esay saith: and

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that pluck of their skinnes & chop in peces their flesh, as it were for the pot as Micha saith: or that eate vp gods people as though they were bread, as Dauid sayth, cannot worthely and fruitefully prayse God. And where there such in Iudea, and is there no such in England? Yes to many. All vsurers that byte, yea and vndo their poore brethren, be such, all raisers and rackers of rents be such, all turners of the poore out of their houses and liuings: be such, to conclude, all they ꝑ vse any iniury or violence against the poore, be such. And if we put all these together, we shal se that there be inough & to many such. There was neuer greater pride, neuer greater extorcion & oppression to maintain pride. I do know wher of late there hath bene villages wherein diuers familie s haue bene norished, & men mainteyned, able to serue both the prince and cuntry. And now all are wyping out, & turned out, and all is annexed to the demayns of one man to maintayne an vnsatiable cormorant. These that thus turne out ꝑ poore, turne Gods fauorable face from them: they turne Gods frowning face and ireful countenance toward them. Wo be vnto them saith God by his prophet, that ioyne house

Micha.33

Psal.14.4

to house, & lay field to field, tyll there be no place for the poore, that you may dwell by your selues in the middest of the earth. This is in the eares of the Lord of hostes, so that many houses shalbe desolate, euen many & great without inhabitant. Surely if this be not amended, God hymselfe from heauen wyl reuenge it.

Pro. 21. 13. Salomon in the prouerbes saith: he that stoppeth his eares at the cry of the poore, he himselfe shall cry and not be heard. If those that be merciles, that shew no pity nor cõpassion vpon the poore, that do not helpe & relieue them in their necessity, cannot frutefully praise God, much more they that oppresse and vndo the poore, can nether prayse nor please God.

Pro. 28. 9. The same Salomon saith: He that turneth his eare from hearing the lawe of the Lord, his prayer is abominable. By the which we may learne, that aswell they which be careles and negligent in hearing Gods word, as also those wilfull obstinate papistes whych wyll not once vouchsafe to come to the congregation and heare it, can

Iames. i. 5 not worthely prayse God.

S. Iames exhorteth vs in these wordes: If any man lack wisdome, let him aske it

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of God, which geueth to all men liberally, and casteth no man in the teeth, and it shall be giuen him. But let him aske in fayth & wauer not, for he that wauereth is lyke a waue of the sea, tost of the wind and caried away, nether let that man thynke that he shall receiue any thyng of the Lord. By the which we be taught, ỹ they in whose harts is the roote of infidelity who are destitute of faith by the which we apprehend the mercies of God in Christ, can nether praise nor please God, for by faith we are grafted into Christ, by faith wee be adopted to be the children of God, by faith Christ dwelleth in our harts, therefore without faith it is impossible to please God. And whatsoeuer is not of faith is synne.

Finally all they that worke wickednes & lyue dissolutely without feare of God, cannot worthely praise god. Dauid saith: if I regard wickednes in my hart, the Lorde will not heare me. And Salomon saith, that the sacrifices of the wicked be abhomination vnto the Lord. Dauid also saith, that the prayer of the wicked is tourned into synne In the ninth of S. John it is sayd: God heareth not synners. But some mã may heare say, whom then doth God heare? Are we not

Caluine in his preface before ỹ psalmes.

not al synners, hath not God concludes all vnder syn: are we not all vnprofitable seruantes? Whom then shal God heare? I answer (Dearely beloued) that we be al sinners, and that there is not one that doth good, no not one: Yet notwithstanding ther are two sortes of synners. There be some that synne but they are sory for their syns, they haue contrite & broken harts for their synnes, they fele the burthen of their syns in their consciences, they trauell & be heuy laden with their synnes. These come vnto Christ Iesus, & by him are refreshed and eased of their synnes. These beleue that almighty God for Christ Iesus sake wilbe merciful to their synnes, and forgiue them their iniquities, And thus by faith Christes obedience is made their obedience. Christs fulfilling of the law, is become their fulfilling of the lawe: Christes righteousnes is their righteousnes, and couereth all their vnrighteousnes. So that although they be vnrighteous synners in themselues, yet before God they be righteous for Christ Iesus sake I pray God we all may be in the number of this sort of synners. These synners God loueth and heareth. The eies of the Lorde are ouer the righteous and hys

eares

eares be open vnto their prayers.

But there is another sort of synners, which commit syn without griefe of mind, or compunctio of hart, which delight in syn, and run forward in synne like the stoned horse in the battel, & wallow in wickednes lyke the sow in the myre. They haue not thys lyuely faith which is an assurance of Gods loue towardes vs in Christ Iesus, & a lyuely apprehension of Gods mercyes in Christ. These cannot prayse God, nay the anger of almighty God hangeth ouer them to route them out. Let vs beware and take heede that we be not in number of these synners. These god heareth not, but hath as it is in the Psalm. Odisti omnes qui operatur iniquitatem, Thou hatest all those y worke wickednes. But rather let vs rent our harts & not our garments, and turne to the Lord our God, who is gracious and mercifull, slow to anger and of great goodnes. Here also I wyl show you that the papists cannot praise god, and yet they boast much of prayer, and say that praier is despised & neglected of vs. But I trust any man may easily perceyue partly by the earnest zeale of Godly men in praier, & partly by the earnest exhortacions of good men to prayse, & lastly

lastly by the Godly bookes, that we haue written of prayer that this is no true reporte, by them to deface gods truth, and to bring vs into hatred with the people.

In deede as our Sauiour Christ dispised the hipocritical prayers of the papistes, We condemne their vnfruitefull mumbling in a straunge tounge, and their vngodly calling vpon creatures which is not warranted but cõdemned, by the worde of God. But as for true prayer which is a lifting vp of our soules, and a pouring forth of our harts before God, & an earnest inuocation of his holy name in the only name of hys deare sonne Christ Iesus our sauiour, we greatly cõmend, & earnestly exhort al men vnto it.

But howsoeuer the papists glory in their prayer, I will proue vnto you by gods grace that they cannot fruitefully praise God, for howe can they fruitefully prayse God who dishonor God, and spoyle Christ Iesus of hys glory. Christ Iesus was appointed & annointed of his father to be our king who onely should conquer and ouercome Sathan, sinne, death and damnation, who onely shoulde rule hys vniuersall church with hys spirite and worde, who onely should be the head of hys church, and giue lyfe vnto

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he same being his body. But the papistes haue robbed him hereof, for they haue deuised many other meanes to ouercome sinne, & Satan, besides Christ. You heard of late in this place, how that the papistes affirme that Christ died only for originall synne, and that for other synnes wee our selues must make satisfaction, you heard also how that Pighius the papiste doth confidently auouch that originall synne is not synne, but onely so called because it floweth and commeth from syn. So that of this doctrine it must needes folow that Christ dies for that which is not in deede synne, but hath only the name and title of synne. They haue commit the regiment of Christs vniuersall church to one man, who hath beene euer so vnable to: alleine so great a charge that hetherto he was neuer wel able rightly to rule that one city of Rome, nor his colledge of Cardinals. Him they haue made head of the Church, in whom (as they say) the vnity of the Church consisteth, & vpon whom the safety of the Church dependeth, so that he which is not in thys Church, whereof the Pope is head, is out of Noes Arke, & out of peters ship, & cannot be saued but must needes be drowned. Thys is their

doctrine, by the which they depriue Christ Iesus as much as in them lieth of that function vnto the which his heauenly father did appoint him. Christ was annointed and appointed to be our onely prophet and scholemaister, whom onely we shuld haue as his heauenly father did testify of hym saying. Hic est filius meus dilectus in quo mihi bene complacitum est, ipsum audite. This is my welbeloued sonne in whom I am wel pleased, heare him. He hath deliuered vnto vs his holy word and gospell which is able to saue our soules, and also to make the man of god perfect prepared to euery good work, this he hath sealed and confirmed with his bloud. Yet notwithstanding the papistes do affirme that all things needful and necessary to our saluation, are not conteined in the scriptures, but that we must receyue many traditions, which yet are but trifles and beleue many vnwritten verities. And thus in effect they take from hym the office of being our prophet to instruct vs. Christ Iesus was annoynted of God to be our high priest, wherewith the sacrifice of his body and bloud once offered hath payd the price and raunsome of our sinnes, who entred once into the holy place, and found eternal

redemption

redemption, who with one sacrifyce once offered hath made perfyt althose that shalbe saued, who dies once the righteous for the vnrighteous, and bare our sinnes vpon the wood. But the Papistes haue brought in a fained & forged sacrifice of their owne deuise, auailable (as they saye) not onely for the synnes of thos that are alyue, but also for them that are dead. Thys feyned sacrifice, as it hath no warrant at al in the word of God, so is it a great derogation to the death and passion of Christ conjured by the Pope: Peccatum frangit vt Christi Sanguis ergat It breaketh and greeueth synne as wel as the bloud of Christ. For thus fulsomely or rather blasphemously dyd Pope Vrbane runne to Frederick the Emperor. They say that holy water is auaileable, ad salutem animæ et corporis to the saluation of the soule and body. They haue taught vs to say and pray. Iesu bonæ per Thomæ merita nostra nobis demitte debita, i. Good Iesus for the merits of Thomas forgiue vs our debtes, that is to say our synnes. And againe. Tu per Thomæ sanguinem &c which in a rude rime they thus translated make vs Christ to clime whether Thomas

Mich. 33

Psal. 14. 4

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did ascend. Thus we may plainely perceiue that the papistes ascribe that which is only proper to the merites and bloud of Christ Iesus the sonne of God, to the merites and bloud of a man. I will not say what maner of man. I reade in an epistle lately written to the senate of Venice, that in that solemne
Pro.21.13 Church of S. Marke in Venice ther be cunningly and costly graued the foure pictures of the foure Euangelistes, and vnder euery one his peculiar verse. Vnder S. Mathew this: ablue cuncta rex meritis mala sæcula Matheæ: that is, O S. Mathew wash away all the euils of a gilty minde: and vnder S. John thys: Quo tuæ fine manes perduc nos virgo Iohannes, that is, O Virgine John bring vs thither wher thou doest abide for
Pro.28.9. euer. If thys be not blasphemous against God the father & our sauiour Iesus christ, I know not what I should coūt or cal blasphemous. Christ was annointed to be our only mediator betwixt God and man, as the Apostel saith. But they haue made many mediators wherof we may well doubt whether some be in heauē or not. And thus we may sufficiently sée that the Papistes al-
es.1.5 though they professe Christ in worde, yet they deny hym in déede. Wherefore vn-

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esse we hate and abhorre this diuelish, damnable doctrine which is repugnant to Gods worde, and iniurous to Christs death we can neither truely please nor prayse God.

Now let vs consider how we must praise God: It is here sayd. We wyl praise thee O God, we wil praise thee, this repitition is an effectual kind of speach, teaching vs, that we must praise God earnestly and not negligently, zealously and not carelesly, feruently not coldly. And herein we must tread in the steppes and follow the example of our sauiour Christ, who in the dayes of his flesh (as the Apostel saith) did offer vp prayers & supplications, cum clamore valido et lachrimis, with strong crying and teares, to him that was able to saue him. And howe we may thus effectualy pray, the Apostle teacheth vs saying, Spiritus interpellat pro nobis gemitibus inenarrabilibus. The spirite of God maketh intercession for vs with groanings that cannot be expressed, the meaning whereof is as S. Augustine doth truely expounde it, that the spirite of God doth moue and stir vp our harts to pray vnto God with sighes & groninges which cannot be expressed. They therefore which are sealed wyth Gods holy spirit, and whom the sayd spirite doth

Caluine in his preface before ye psalmes.

doth moue to cry Abba father, they I say do pray vnto god with deepe sighes & gronings The Apostle in the .12 to the Romaines teacheth vs who be the true worshippers of God, Spiritu feruentes domino seruientes, being feruent in spirit, and fearing the Lord. Those be the true seruers and seruantes of God which be feruent in the spirit. But the world is nowe come to that pointe almost, that it is counted in a maner worthy reproffe to be zealous and feruent in the spirit. For if a man calmely and temperately handle gods cause, then he is counted a wise man, a sober man, and a discreate man. But if the zeale of Gods house haue eaten him vp & touch the quick, he hunger & thirst the reformation of things that be amisse, then he is called rashe, foolish, vndiscreate, and I wot not what. But I besech God that all men, especially the ministers & preachers of Gods holy worde may be endewed wyth the two properties which are commended in Apollo to be feruent in the spirite, and mighty in the scriptures. Both these must be coupled together, and not seuered a sunder in a minister, for nether knowledge is sufficient without zeale, nether zeale without knowledge, For S. Paule doth testifye

of

thys countrymen the Iewes, that they had zeale towards God, but not accordinge to knowledge. And yet in my opinion good zeale with small learning, is better then great learning with small zeale.

Now let vs consider why we shuld praise God and declare his meruelous workes, it is heare declared in these wordes, For thy name is neare. The name of God, that is to God himself, his power and maiesty is said to be neare. First because he is ready to here our prayers and petitions. Secondly because his mighty power is euer present to saue and deliuer vs. Of the first Dauid saith: the Lord is neare to al that call vpon him in truth. And god promiseth by the prophet Esaias to here his people euen before they cal vpon him. I haue good cause to confute the papists, who imagine God to stand a loofe and far of, and that therfore we must come vnto hym, as vnto a worldly king by the meanes of Saintes, who in their opinion are nerer vnto vs then God. But dearly beloued be not deceiued there is no saint in heauen nor earth so nere vnto vs, as is almighty God. For as touching the saintes which be, are departed this life, whether they do heare our prayers or knowe our estate

ſtate it is to be doubted, ſurely S. Auguſtin in his booke de cura pro mortuis ad Paulinum, ſæmeth to conclude, that as we here liuing do not know what is don in heauen, ſo the ſaintes in heauen know not what is done on the earth. And to thys purpoſe he alledgeth certayne places out of the holye ſcriptures, firſt out of the. 63. chapter of Eſaias the Prophet, Abraham neſciuit nos, Iſrael ignorauit nos. Abraham hath not known vs, Iſracll hath not knowen vs, thou O Lord art our father, and our redæmer, thy name is for euer. Here the Prophet doth not direct his prayer to Abraham nor to Iacob, but only to God, yea and he plainly profeſſeth that Abraham & Iacob did not know their eſtate, and therefore he ſeketh only to God. Another place Auguſtine alledgeth out of the Pſalme, Pater et mater dereliquerunt me, dominus autem ſuſcepit me. My father and my mother haue forſaken me, but the Lorde hath taken me vp. A thirde place he writeth out of the booke of Kinges where Hulda the prophetiſſe did ſhew king Iolia that he ſhuld be gathered to his Fathers, and buried in peace, that hys eyes myght not ſee the euil which God would bring vpon ỹ people. By theſe places, S. Auguſtine

doth

to proue that the saincts departed do neither heare our prayers, nor vnderstand our estate. But if I should graunt that they do heare our praiers (which yet cannot be proued by the scriptures) yet doth it not follow that they be nearer vnto vs then God. Salomon saith, Tu solus nouisti corda filiorum Israel: Thou only Lord knowest the harts of the sonnes of Israel. He onely search the harts & reines, and therefore he is nearer vnto vs then all saincts & creatures. But as touching this matter of Inuocation I will say no more, only this I conclude, we haue in the scriptures the expresse cõmaundement of God to call vpon him. Call vpon me (saith God) in the day of thy trouble and I will deliuer thee, and thou shalt glorify me. We haue many promises that our prayers shalbe accepted & graunted being offered to god in ỹ name of our saiuour Christ as may appeare in the text last alledged. And in Ioel it is said Quicunque inuocauerit. &c. whosoeuer calleth vpon the name of the Lorde shalbe saued, and our Sauiour Christ saith whatsoeuer ye aske of the father in my name, he shal geue it you. We haue examples of the holy patriarches, prophets, and Apostles which prayed to none other but

onely to God. On the other part we haue not in al the scriptures any one commaundement to pray to any saunct, nor any promise that our prayers ether made vnto thē or offered to God in their names, shalbe accepted or graunted of God, nether haue we any one example of any one Godly patriarch, Prophet, or Apostell that euer prayed to any other but only to God, and therefore ought we also to poure fourth our prayers only to God. And thys in my iudgement might sufficiently serue any man that will humbly submit himself to Gods truth, and not be froward & obstinat against the same.

Secondelye Gods name is saide to be neare, because hys power is euer presente to saue and deliuer his. But here it may bee obiected. Howe is Gods power euer presente, when the Godlye do greatelye complaine after this sort. Why standest thou a far of O Lord, and hidest thee in dew tyme, euen in affliction? And againe, how long wilt thou forget me O Lord, for euer? How long wilt thou hyde thy face from me? Vsque quo domine? How long O Lord shal all the workers of wickednes triumphe. &c I answer that all though God be euer present to saue his, yet he doth not shewe the same

ame, nether do they tast of it, vntil it seeme
od vnto almighty God, and therefore it fo- Mich. 33
oweth in the second part, When I shall
ake a conuenient tyme I wyll iudge iustly. Psal. 14. 4
o that we must pacientlye wayte on the
Lord, and abide the Lords leasure. And whe
e shal take a conuenient time he wil iudge
iustly. This iust iudgement of God consist-
n.y. points partly in sauing and delinering
is people which feare hym, and partly in
punishinge and plaginge his enemies:
where by the waye I maye note that all
ciuil iustice (which ought also to be confor-
med to the iustice of God) consisteth lyke-
wise in these two, pointes in defending the
good, and punishing the euill. All common
wealthes (saith the philosopher) must be ru-
led with Præmio & pœna, reward to the
good, & punishment for the euil. And therfore
wher the good and Godly be punished, or the
wicked spared, there is neither iust iudge-
ment nor good gouerment.

Here before I procede any further I must
exhort al iudges and magistrates by the ex-
ample of almighty God to iude iustly and
neuerely to punish synne, and especially I
must earnestly moue you seuerely & sharp
ly to punish murther, and sheding of blood.

onely to God. On the other part we haue not in al the scriptures any one commaundement to pray to any saunct, nor any promise that our prayers ether made vnto thē or offered to God in their names, shalbe accepted or graunted of God, nether haue we any one example of any one Godly patriarch, Prophet, or Apostell that euer prayed to any other but only to God, and therefore ought we also to pourc fourth our prayers only to God. And thys in my iudgement might sufficiently serue any man that will humbly submit himself to Gods truth, and not be froward & obstinat against the same.

Secondelye Gods name is saide to be neare, because hys power is euer presente to saue and deliuer his. But here it may bee obiected. Howe is Gods power euer presente, when the Godlye do greatelye complaine after this sort. Why standest thou a far of O Lord, and hidest thē in dew tyme, euen in affliction? And againe, how long wilt thou forget me O Lord, for euer? How long wilt thou hyde thy face from me Vsque quo domine? How long O Lord shal all the workers of wickednes triumphe. &c I answer that all though God be euer present to saue his, yet he doth not shewe the same

same, neither do they tast of it, vntil it seeme
good vnto almighty God, and therefore it fo-
loweth in the second part, When I shall Mich. 3.
take a conuenient tyme I wyll iudge iustly. Psal. 74. 4
So that we must paciently wayte on the
Lord, and abide the Lords leasure. And whē
he shal take a conuenient time he wil iudge
iustly. This iust iudgement of God consist-
eth in two points partly in sauing and deliuering
his people which feare hym, and partly in
punishinge and plaginge his enemies:
where by the waye I maye note that all
ciuil iustice (which ought also to be confor-
med to the iustice of God) consisteth lyke-
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wealthes (saith the philosopher) must be ru-
led with Præmio & pœna, reward to the
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wher the good and Godly be punished, or the
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Here before I procede any further I must
exhort al iudges and magistrates by the ex-
ample of almighty God to iudge iustly and
leuerely to punish synne, and especially I
must earnestly moue you seuerely & sharp
ly to punish murther, and sheding of blood.

For mens handes are so sickelish, and their
fete so ready to runne to this mischiefe (as
may appeare by these stirs & vprores lately
raised which can scarsly be appeased (that
vnlesse this enormity be seuerly punished
no peace nor quietnes can be preserued. And
yet I do not mind to kindle you to any fur-
Pro.21.13 ther seuerity then God in his law hath com
maunded. In the. ix. of Genesis we reade
he which sheedeth mans bloud, by man shal
his bloud be shed againe. This was before
the law was giuen. In the lawe Exod. 21. it
is thus sayd: he shall dye the death. In the.
35. of Numeri God expressely cōmaundeth
that whosoeuer killeth any person the iudg
shal slay the murtherer throughtwo witnes
but one witnes shal not testifi against a per
sō to cause him to die. And it foloweth after
ye shal take no recompense for the life of the
murtherer, which is worthy to dye, but he
shalbe put to death. Here al agreemēt with
the parties is excluded & prohibited of God.
And the reason hereof foloweth in these
wordes: for bloud defileth the land, and the
land cannot be cleansed of the bloud that is
shed therein, but by the bloud of him that
shed it. In the. 19. of Deuteronomie God
commaundeth thus: thy eye shall not spare
him

him, but thou shalt put away the cry of inno
cent bloud from Israell that it may be well
with thée. Thy eye shall not spare him saith
God, thou shalt haue no pity nor compassiō
vpon him, thou shalt not say. Oh he is a pro-
per man, a tal fellow, able to do good seruice
no, thy eye shall not spare hym sayth God.
Saule spared Agag, but God did reiect him.
Achab spared Benadab. But God plagued
him for it. Wher the mighty God saith kill,
shall earth and ashes say spare? No, the ma-
gistrate is appointed to execute Gods law,
and not to dispence with it at his pleasure.
The second thing that is to be considered
is that we must put awaye the cry of inno-
cent bloud, by the which we may learn, that
bloud wrongfully shed crieth for vengeance
As the bloud of Abell cryed vnto God from
the ground, and wo be to that lande where
God is as it were enforced to take ỳ sword
into his owne hande, it is a terrible thyng
saith the Apostle to fall into the hendes of
the liuing God. The third thing that there
is to be noted is, that it may be well wyth
thée, the which admonisheth, vs that it can-
not be well with that people, where the
shedding of innocent bloud is not punished.
God will not be pleased with the Israelites
vntil

vntil the heades that is to say the princes & rulers of the people whoe had bene causers of that fornicatyon & Idolatry committed wt the Moabits be hanged before the son God will not be pacified with the Israelits, vntil Athan be stoned. The storme wil not cease vntil Jonas who was the occasiõ therof be throwne ouer bord. And so surely this realme, and chiefly thys City of Londõ wil neuer be quiet vntill these Jonasses, these sheders of bloud be ether throne ouer bourd or tourned off the ladder. And yet my meaning is not, but that in some cases slaughter may be committed and the same by death be not reuenged. As if a man slea his neighbour and before dyd not hate hym, God in such cases prouided places of refuge, to the which the slear should flee, and there saued from the auenger of bloud. And also if a mã be constrained and extremely vrged for the safety of his owne lyfe the magistrate may consider thereof. But my meaning is that this wilfulnes of whot heads, & lusty blouds is to be restrained and sharply punished. A crocked word & by and by his dagger on his head, a little ouerthwart aunswer, and hys sword in his syde. This is not to be suffered

in

in a Christian common wealth. But to come to my matter, generally I exhort al iudges and magistrats to iudge iustly, not to turne iudgement into wormewood, neither by vniust and wrongfull iudgement, neither by delaying and deferring of iustice. And also to beware that neither bribery do blind thē nor respect of persons do moue them to iudg vniustly. Iustice must haue but and eye and not twoo, not to looke on the cause with the one, and on the purse with the other, not on the matter with the one, and vpon the partie with the other, No, Iustice must haue but one eye, which directly must looke vpon the cause. Iudge therefore iustly, for as you iudge so shall you be iudged, and with what measure you meate to other, with the same shall it be measared to you againe. This can the poet Phocillides (whom I had like to haue called a prophane Poet, but in deede hee was a deuine Poet) teache vs in these verses: reiect not the poore, iudge no man vniustly, for if thou iudge wrongfullye, God shall afterwarde iudge thee, And thus much by the way touching the iudgement of man. Now to come againe to my text: when I take a conueniēt tyme (saith God) I will iudge iustly. Thys

iust

iuſt iudgement of God I haue before touch-
ed conſiſteth in theſe two things in ſauing
and deliuering his people, and plaging hys
enemies. And when is it a conuenient time
for God to iudge thē iuſtly. Surely it is a
conuenient time for God to iudge iuſtly in
puniſhing of the wicked when their ſynnes
are growen to a ripenes and fulnes, when
no admonition will amend them, when no
correction will reclayme them, then I ſay
it is a conuenient tyme for God to poure
downe his heauy iudgements vpon them.
When the wickednes of man was waxen
great vpon the earth and all fleſh had defi-
led their wayes, and God had appointed the
a ſpace of fiue ſcore yeares to repent in, and
called them by the mouth of Noah to repen
tance: had cauſed the Arke to be made in
ſigne of their deſtruction, when nothing I
ſay could amend them, but they neglected
gods calling, deſpiſed his preacher and con-
tinewed in their wickednes, then was it
a conuenient tyme for god to execute hys
iuſt iudgementes againſt them. So lyke-
wiſe when the crye of the ſynnes of Sodom
had aſcended vp vnto heauen, and they
would not be warned by righteous Lot, but
rather vexed him with their vncleane con-
uerſa-

persation, then was it a conuenient tyme, for God terrybly to destroy them, with tyre and brimstone from heauen. So likewise the Iewes, when God of his great mercy had rysen vp early (as y scripture tearmeth it) and had sent al his seruaunts the prophets vnto them, had cryed vnto them, but they would not heare him, had called vnto them but they would not answer him, but walked in the stubbernnes of their own hearts, and mocked Gods messengers, misused his prophets, and dispiled his wordes. Then when there was no remedy, it was a conuenient tyme for the wrath of the Lord to arise against them, who brought the Caldeans vpon them, by whom their cuntrey was spoiled, their Cities subuerted, their temple wherein they so glorified was raised, their people destroyed, and the rest caryed into miserable captiuity. The like may be sayd of the Iewes afterward, for when neither the diuine doctrine which our Sauiour Christ taught, nor the wonderfull workes which he had wrought among them, could moue thē to acknowledge and embrace him for their only Messias & Sauiour, but they would crucify the Lord of glory, & persecute his Apostols, thē was it a conuenient tyme

for God to bring the Romanes vpon thē, by whom they were miserably and terribly destroyed. Let vs dearely beloued be admonished by these examples to take heede that we walke not in the like stubbernnes, and commit not the like wickednes as they did, for surely if we do, we shall drink of ỹ same cup as they did But when I consider our great vnthankfulnes towardes God, our great wickednes against God, our backsliding and backstarting from God. I stand in horror and terror of these heauy iudgemēts which I feare me hang ouer vs. God for his mercy turne them away from vs, and the onely way for vs to auoid them, is to turne by true & vnfeyned repentance to the Lord our God, who is gracious & mercifull, slow to anger and of great goodnes. Thus you haue heard when it is a conuenient tyme for God to plaunge his enemies: Now let vs consider when it is a conuenient tyme for God to iudge iustly in sauing and deliuering his people. When god hath sufficiently corrected his people for their synnes, hath tried their fayth, and proued their patience, and when al power of man, and all help of flesh and bloud faileth, then is it a conuenient tyme for almighty god, to put

to

to his hand, and to deliuer them from their miseries. When God had punished the Israelites in Egipt, where they were greuously oppressed, and there was no meanes for man to deliuer them, then God hearde their crye, considered their sorrowes and sent Moses vnto them, and deliuered them with a mighty hand, and an outstretched arme. And after that they were come out of Egipt and the Egiptians did pursue thē, the red sea being before them, and the Egiptians behind them, and no way in mans iudgement to escape, then was it a conuenient tyme for God to stretth foorth his mighty hand, and to make a passage for his people through the red sea, & to ouer whelme his enemies in the same. So likewise when god had plaged the Iewes (as I haue before touched) with the captiuity of Babylon, at the last when the 70 yeares were expired, and no hope of deliuerance in the sight of man, then God remembring his promise which he had sworne vnto Abrahā, and hys word which he had reueled vnto Hieremy, moued the hart of king Cirus to send home his people, to repaire their City, and to build hys temple. So, to applye this doctrine vnto our selues, when God for our iniquities had of

Exo. 2. 24
Exod. 3. 9 10.
Exo. 14. 16

late brought vs into the captiuity of Egipt and babilon, and the wild bore of Rome had rooted vp the Lordes vynears, when for the light of the Gospel, we had the light of candels, for the holy bible, bables and banners, for Gods word, mans triffling traditions, for preaching, massing, and for our free iustification by the mere mercie and grace of God in Christ Jesus through faith, mans merites and righteousnes established. Yea when not only a forrein prince and proud people were brought in, vnto whom we were like to haue bene made thral, and thus when there was no expectation of any deliuerance from these great miseries, then was it a conuenient tyme for God seeing y oppression of the needy; and hearing the sighes of the poore to aryse and set them at liberty whom the wicked had thrailed. When God did visite vs from aboue and did send vs a gracious prince, flesh of our flesh, & bone of our bones, by whom he hath restored vnto vs the comfort of his worde, deliuered vs from this forreyne oppression & stauery & translated vs out of darknes into hys maruelous light. I wold to God that we would continually remember these great mercies, which God hath shewed vs herein. O

Psal. 14. 4

that

that we would say with Dauid. What shal
I render vnto the Lord for all his benefites
towards vs? We will take the cup of sal-
uation, and prayse the name of the Lorde.
Let euery one of vs say: My soule prayse
thou the Lord, & al that is within me praise
hys holy name, my soule praise thou the
Lord, and forget not all his benefites. Let
vs beware that we prouoke not God by our
vnthankfulnes and wickednes to deprive
vs of all these great benefites. For surely
as God of his mercy hath restored vnto vs
his holy word, so of hys iustice he may take
the same from vs.

Here we may further learne that as God
hath all things in conuenient time, so ought
we also do all thinges in conuenient tyme.
But worldely wise men, much obiect thys
conuenient tyme chiefely against the refor-
mation of religion and the house of God. O
say they it is not yet conuenient tyme, the
tyme wyll not suffer it, the tyme will not
beare it, you must tary the tyme? In deede
verely beloued as it is very meete althings
to be done in conuenient tyme, so ought we
on the other side to take heede that we omit
not conuenient time to do good in the church
of God when it is offered. How dangerous

a thing

a thing it is in al kind of maters to let passe opportunity and conuenient tyme, any man may easely perceiue. If the Generall omit opportunity of tyme to charge his enemies, when it is offered, he may loose the victory as we read of sundry others, as namely of Iohn Frederick the Duke of Saxonie, and the Lantgraue against Charles the fifth. If the Marner take not conuenient tyme of wynd and wether, when he may haue it, he may lose his passage; if the Marchant slip conuenient tyme of making his bargaine, he may forgo his gaines. Therefore the prophet doth admonish vs to take opportunity of time: Quærite dominum dum reperiri. Seeke the lord whilest he is neare, which teacheth vs that if wee will not seeke the Lord whilest we haue opportunity whereby our selues wold we shal not find him. Christ our Sauiour tooke this tyme. I must worke (saith he) the workes of him that sent me, while it is day. To this also S. Paule exhorteth vs, Dum tempus habemus operemur bonum, while we haue time let vs worke good. I feare me we haue omitted this conuenient tyme. When God at the first did offer vnto vs the comfort of his gospel, then was it a conuenient tyme to haue made a right

reply,

reformation of religion. But our eye was not then single, nor our doings simple, then we drew not out of the booke of God a right plot, neither laid we a sure foundation of right reformation, we did not then vtterly abolished all superstitious vanities, which now by Gods iust iudgemēt are prickes in our eies: and thornes in our sides. But here peraduenture some men may say all things be wel and in good order, we ought to praise the name of God for this we haue, and be thankfull vnto the prince. In deede as I doubt not, but all that feare God earnestly prayse the name of the Lorde for these hys mercies that god may finish that good work which he hath begon by her maiesty. So yet we must needes confesse that al things be not well and in right order. For I thynke that there is no wise or learned man will hold that popish opinion, that the church is, sine macula et ruga, without spot or wrincle or that nothing can be bettered or amended But if any should so say, I would say, that he wer ether wilfully blind and would not see, or starke blind, and could not see. And here I wyll touch some abuses which remaine in the Church, not as God who seeth the secrete of mens harts knoweth to main

Mich. 23

taine

faine any contention which I vtterly hate and abhorre in my soule, but one by to moue vs to seeke some earnest reformation. It is a misorder that popish priestes, who haue bewitched the world, haue burat incense to the idoles of the house of Israell, who haue led the people to worship straunge gods, & haue caused them to commit fornication with stocks and stones, shold by the vertue of their idolatrous orders remayne ministers in the Church of God. No man saith the Apostle taketh this honor vnto himself, vnlesse he be called of God as was Aaron, but these popish priestes were neuer called of God as was Aaron, for they were called to sacrifice for the quicke and the deade, which calling is not of God, for that they haue not the warrant of gods worde for it, therefore I conclude they ought not to take this honor vnto them. That zealous king Iosiah in hys zealous reformation did put down the Chemerims, that is to say those black priests which had burat incense in the high places, and would not suffer thē to come vp to the Alter of the lorde which was in Ierusalem. Euen so I say that these popish priestes ought not to come vp to the Alter of the Lorde which is in Ierusalem,

they

they ought not to remaine ministers in the
church of God. These be those dragons of
whom you heard lately in this place which
ouerthrow in the night all that was built
in the day. Yea these w̄ their priuy persuas
ions & secret suggestiō will ouerthrow more
in one day or night, then a Godly learned
preacher is able to build vp in many daies.
Yea these will so mumble and tumble vp the
service (as they call it) that the poore people
shall get small edification or comfort by it,
and therein they haue their hartes desyre.
And I will adde hereto this reason. The
papistes will not admit our ministers to
say masse, vnles they be shauen, greased, and
ouoeyned againe. And why should we then
admit their priestes to serue in the church
of God: hath not God commaunded vs to do
vnto the great whore of Babilon as she
hath done vnto vs. But here I may rightly
make that complaint which Tertullian in
his daies made: O memor tides nationum
in tuam tectam, quæ multam solemnitatem
Christianorum sibi vendicat, non dominicum
diem, non pentecosten etiam si nesciant nobis-
cum non communicassent, timerent enim
Christian viderentur. Nos ne Ethnici pronū-
ciemur non veremur: that is to say: O better

faith of the natiõs or gentils towards their sect, who wil take to them selues no solemnity of the Christians, not the sunday, not whitsuntide, neither wil they cõmunicate with vs in any other thing that they know for they would feare least they should seeme to be Christians, but we fere not to be counted or named to be Ethnikes. Cuẽ so many I say, O noble papists, O better faith of the Papistes towards their sect, who wil none of our ministers, none of our seruice, none of our orders, no, not so much as a text of scripture painted on a wall, but it should be washed out and defaced. But O sely Christians, O poore protestants, who must be faine to receyue their Priestes, to be ouerruled with their Cannon law, to take their Ceremonies, which now (as I haue sayde) are prickes in our eies, and thornes in our sides I am perswaded in my conscience that the word of God would better fructifye amonge vs, and we should enioye more quietnes, if we did receyue as little from them, as they do of vs. And I beseech God if it be hys holy will it may be so. But some man may here say, do you not know that many good men haue bene deceiued, wil you haue none such receiued: Yes dearely beloued my meaning

not, but that Godly & meete men, hauing
nounced their popish orders and satisfyed
e church of God, may be receiued and ad-
itted to serue in the church of God, but I Exo. 2. 24
icfly speake of those blind guides, and e- Exod. 3. 9
nies to gods truth which are not to be 10.
rmitted to remaine for the ministrati-
n of the word and sacraments.

What should I heare complaine of the
wd ignorant and vnmeete ministers that
e admitted. I might say much herin, but I
yll not nowe speake of that whereof I
nnot think without great greefe. This on
I say, that this is a great offence to many Exe. 14. 16
and a great sclaunder to the worde of God.
God graunt it may be redressed. Here I may
mplaine of the great lack of doctrine, and
the preaching of Gods word vniuersally
zons in the country. London hath great
use to praise god, for that his word is here
plentifully preached. And if London do
t thankfully receiue it, and truely folow
, it shalbe easyer for Sodom and Gomor-
ah in the day of iudgement then for thys
City. But surely when I come out of the
untry hether to the City, methink I come
nto another world, euen out of darknes in-
o light. For here the word of God is plen-

tifully preached I pray God it may be as plentifully followed. In the country their wonderful great want thereof, that a man may go a great way, and cannot heare the word of the Lorde preached. Here be many good men endued with many good gifts of knowledge, zeale, and godly life, able to do much good in the church of God. I beseech God for his crucified Christs sake that they may be well favoured, cherished, & maintained. In the country be fewe labourers, Loyterers inow. Here in London as I am perswaded is much good ground many which receyue the word of God with a good & honest hart, and bringe forth fruites, some thirtyfolde, some sixtifolde, and some an hundredthfolde. Pſal.14.4 In the cuntry for want of tylling & ofte plowing (for without oft plowing, and much labour barren ground will not bring fourth fruit) there springeth fourth brambles, bryars and wædes. But here is a misery to be considered, although there is great lack of profitable pastors and faithfull labourers in the Church. I meane in those cuntries that I have bene in, and I think other cuntryes be not farre vnlyke, yet notwithstanding there be mo, then be placed in any charge, or preferred to any calling. I know myself

good

good and godly men, learned men of long continuance in the vniuerſity and able to do much good in the Church of God, and yet not called to any charge, or placed ouer any flock. Yea ſome haue told me, that they haue ſene offered many benefices (as they be called) and yet they could not haue taken one vnleſſe they had taken part with Iudas Iſcariote, or with Simon Magus. But what meane you by that will ſome man ſay? For ſuth either they muſt haue ſaid with Iudas what will you giue me? will you giue me twenty marks or pounds, and take you the reſt, and ſo I ſhall not be able to continue in the charge, but I will betray all this people to the diuell and to you, or elſe they muſt haue ſayde with Simon Magus what ſhall I giue you for your benefyce? I will giue you ſuch a diſh of Apples as maiſter Latimar ſpeaketh of, or I will giue you xx. or xl. yeare out of it I will giue you ſo much that I ſhall not be able to giue a poore body a piece of bread. But I will here admoniſh theſe patrons that for as much as to them it pertaineth to place faithfull paſtors ouer Chriſtes congregations, which can and will feede them with knowledge, and direct them by example of godly life, if

they

they loking vpon their owne commodities
do not prouide such men, but place blinde
guides, dum dogges, and lewd hyrelinges,
the people for want of instruction shal perish
(for where prophecy that is the preaching
of Gods word faileth, ther the people perish
saith Salomon) but ther blood shalbe requi-
red at these patrons or rather latrons, hands.
Let them truste vnto it, and looke for it. But
here is another abuse which is partly an oc-
casion of the other. Not only papistes but al
so professers yea and preachers of Gods
word do ioyne many liuinges together and
place vnder them careles Curates, doing
little or no good themselues to diuers of the
Patrons for this and gather hereof that they
may as well enioy the benefice as other ec-
clesiastical men which come neuer or sel-
dome to their charge. I cannot tell what to
say hereto, but that both is naught, and that
the patrone which doth not prouide a god
man for his charge, and that minister which
doth not carefully looke to his charge, and
diligently feed his flock these both euen the
patron and the pastor shall perish, and the
peoples blood shalbe required at their hands
I am sory euen in my hart that professors
preachers of the Gospell should so far ouer-

reach

each themselues in this behalfe, that they
iust be reformed and restrained by lawe. I
pay God that the state of the Church of
England may be brought to that order that
her may be to one flock one shepeherd, to one
hurch or Minister, and that all faculties, Mich. 3
luralities, residences, and such other abho-
inations may return to Rome frō whence
hey came. I may here lykewise complaine
ow that the liuinges appointed to maine-
taine the Ministery are made vniuersally
prayes and spoiles for all sorts of men. They
maintayne boyes in the vniuersity, gentel-
men in the Innes of courte, gentelmen and
lawyers in the countrey, and are commonly
made rewardes for seruing men. Thus the
people pay their deuties to this ende that
they may haue a learned man amongst thē
to teach & comfort them, & the same be vngod
ly conueied to other vses, the people being as
scattered shæpe without a shepeard. This is
intolerable to see so many gatherers of fleth, &
so few preachers of ỹ word, this had nede to
be reformed, for vntolerable abuse is herein.
I may here cōplaine of great want of Eccle-
siasticall discipline and punishment of synne.
I heare great complaint here of abrode in the
countrey that there is ether no punishmente
for

for synne, or at the least very lyttle. Which whether it be throughe the slacknes of the lawe which doth euer rule vs, or by the corruption of them that haue the execution of the law in their handes I will not now say but this I may so truely saye that there is great lack of seuere discipline. As for excõmunication it is more vsed for mony matters, then for correction of sinne. These and sundry such other abuses and enormities be the thinges which greeue good men, and cause them both to praye and to preach for the reformation of them. It is not a cappe, tippet, or surples only, which are but small matters, and the smallest of many matters, which are to be reformed in the Church of England. And yet my meaning is not that smal accõpt shuld be made of these things. For hereof I am wel assured that how smal soeuer they seme, they do no smal hurt in the church of God, for to clogge mens consciences, to hinder the course of the gospell, to breede contentions amonge brethren is no small hurt. Smal thinges may do much hurte, a graine of a grape is but a smal thinge, and yet it killed Anacreon the Poet, a haire is but a very smal thinge, and yet it choked on Fabius a senator of Rome

a flee is but a small thing, and yet it strang
led a proude Pope, yea the proudest I think
that euer was Adrian the iiij. a contry man
of our owne, a smal mote may hurt the eye,
a smal thing may trouble a good consience,
a smal deale of Leauē wil Leauen a whole
lump, to eate meate is but a smal thing, yet
if a mā eate it with a douting & repining cō-
science he is condēned because he eateth not
of faith. It is a smalthing to say Aue to a mā
yet S. John saith that he which saith Aue,
that is God spæde to him that bringeth not
this doctrine, is partaker of hys euill dædes.
Christ sayth that he which is faithfull in a
little, wilbe faithful in much, and he that is
vnfaythfull in a little wilbe vnfaithfull in
much. So also the poet sayth: Vnlesse thou
take hœde to small thinges, thou shalt lose
great thinges. Wherefore I woulde make
humble sute and supplication vnto those
whom I loue, reuerence, and honour, that
good mens consciences in thys case myght
not be enforced, but perswaded. Surely it
is a token of Gods anger & wrath, when the
mouthes of his seruauntes the prophetes be
stopped. It is conuenient tyme that these
thinges were redressed. Let vs not saye as
the Iewes did, who after they wer returned

from captiuity said as appeareth by the pro-
pyet Aggeus, the tyme is not yet come, that
the Lordes house shuld be builded, but God
by his prophet sayde vnto them, is it tyme
for your selues to dwel in your sealed hou-
ses, and this house lye wast: Euen so may I
now saye, is it tyme for you to lye in your
faire houses, to seke your own commodites
and follow your owne pleasures, and not to
seke reformation of religion and the house
of God? Let vs not defer and put of the time
Salomon saith: he that obserueth the wynd
shall not sow, and he ỳ regardeth the clouds
shall not mow, for either the wind is in the
north & then it is to colde, or els in the south
and then it is whot, or els in the East, and
then it to dry, or els in the west, and then it
is to wet, and so a mā shal never sow. This
teacheth vs that we must not stand to mu-
lokking to the time, and putting of the time,
but we must earnestly & zealously go about
gods cause, and God shal blesse our trauaile
& giue good successe vnto the same. Thus
you haue heard how the church is dissolued
and disordered Let vs pray vnto God to e-
stablish the Pillers of it. Our gracious So-
ueraigne the Quenes Maiesty is the prin-
cipal

cipall piller of this church of England vn-
der Christ. It standeth vs greately vpon
earnestly to pray vnto God long to establish
this piller amongst vs. For if the strong Exo.2.2.
Sampson the mighty God, shoulde for our Exod.3.
syns lay hys hand vpon this piller and pull 10.
it down, O Lorde what ruine were lyke to
folow. I se nothing but destruction lyke to
fall vpon vs, as did vpon the wicked Philis-
tians. All those pastors who are either in
chefest place, or endued with greatest giftes
are called in ỳ scriptures pillers, so James,
Cephas, and Iohn, who were counted to be
the pillers gaue vnto Paule and Barnabas
their right hands of society & fellowship. Let Exe.14.i
vs likewise pray vnto God for these pillers
that they may all ioyne their harts & hands
of felowship together, to fight manfully to-
gether to ouerthrow the kingdome of Anti-
christ and darknes, and to establish the king-
dome of Christ among vs. The Church of
God is called the piller of truth we ought
lykewyse to poure out our prayers before
God, that thys piller may stand stedfast a-
mong vs. And here if I dyd loue digressions
& discourses from my matter, I might ans-
swer the papistes who bragge much of this
place, & cry mightely out saying, the church

is the piller of truth, we be the church therfore, we be the piller of truth, but this reason I will returne vpon them. The Church is the piller of truth; now if they can proue that they be the pillers, vpholders & maintainers of truth, then muste we, and wyll we graunt them to be the Church. But if they be the pilers of damnable doctrine contrary to Gods holy word, howsoeuer they brag of themselues to be the Church of Christ, they be in deede the Synagoge of Satan. In the Arke of the Couenant were three things, the tables of the testament, the pot of Manna, & the rod of Aaron, which be certain signes of the visible Church of Christ. Whereby we may learne, that where the worde of God is truely preached the sacramentes according to Christes institution ministred, and Ecclesiastical discipline duely executed, there is the church of Christ. Now if the papists can proue, that in there Church true doctrine grounded vpon Gods word hath bene preached, that the sacraments haue bene vsed & ministred according to Christs institution, and that discipline hath bene rightly executed, then will we recant and reuoke whatsoeuer wee haue maintained or preached, then will we ioyne handes with them. But

this

ys they can neuer be able to proue, & there-
re they can neuer proue thēselues to be ẏ
ue church of God, which is ẏ piller of truth.
But to leaue thys, now I wyl come to the
ird part of my matter, which conteyneth
s I haue before touched an exhortation of
e Prophet vnto the wicked, to cease from
eir folly and wickednes, not to trust to
uch to their own wisdome and power, not
exalte themselues against God and hys
eople. but rather to remember that all true
eferment commeth from God, and he exal
eth some and putteth downe other, I sayde
nto the foolish be not so foolish. &c. First
et vs consider whom the prophet calleth
olish, not those whom we call Morians,
atural fooles, but the wicked and vngodly,
ho how subtil and crafty soeuer they seeme
nto man, yet vnto God be very fooles. And
herfore whom the prophet in the first part
f the verse calleth fooles, in the other part
e calleth wicked, I sayd vnto the wicked,
ift not vp your horne on hye. So likewise
n another place. The foolish shal not stande
efore thy eyes, thou hatest all those that
orke iniquity. Whom in the first part the
Prophet calleth fooles, in the second he cal-
eth workers of iniquity. Such fooles be
those

those of whom Dauid speaketh: Dicit insipiens in corde suo, non est deus: The fole hath sayd in his hart, their is no God. Those that profesſe in their wordes to know God, and in their workes deny him, being abhominable, disobedient, and vnto euery good worke reprobate are such foles. God saith by the prophet Hieremy: Stultus est populus meus, me non cognouit. &c. My people is foolish, they haue not knowen me, they are foolish children and haue no vnderstanding, they are wise to do euill, but to do well they haue no knowledge. Those that haue wit to worke mischefe, and none to do that which is righteous are such foles. They that haue not the true knowledge of God by his worde are altogether foolish, The beginning of wisdome is the feare of God, without the feare of God there is no true wisdome. Reiecerunt verbum dei. &c. They haue reiected the word of the Lord and what wisdome remaineth in them? That which is not grounded vpon the word of God is mere folishnes. And here I would admonish all men, and especially rulers and magistrates to beware of carnall councels, worldly policies, which be not builded vpon God and his worde. They which although they seme plausible to the flesh, because they

the fruites of the flesh and procede from mans braine, yet are they not acceptable but rather detestable before God. And in his iustice doth often confound them, and turne vpon them vpon the heades of those that were the Autors of them. He catcheth the wise in their owne craftines. Iosephes Brethren hearing that he had dreamed that his father and they shuld yeld reuerence to him, they tooke crafty counsell together to disappoint this matter, and solde him into Egipt. But toys which they thought shoulde haue bene a meane to haue auoided this their subiection to Ioseph, God made it a meane to bring the same to passe, Ieroboam after that the ten tribes were fallen from Roboam & had made him their kinge, he thought with himselfe, that if the people did go vp still to do sacrifice in the house of Hierusalem, then their harts would turne againe to Roboam and so forsake him, he take a subtil and politike counsel to make vp Calues, and placed them in Dan and Bethel & says these are thy Gods O Israel which brought thee out of the lande of Egipt, and they lyke Calues went vp & worshipped these calues This counsell redounded to the destruction of Ieroboam and his posterity, and at the last Mich. 3

laſt of the whole realme and eſtate. The Iewes thinking that if they ſhold ſuffer Chriſt our ſauiour to proceede as he had begon, the Romaines wold come and take away their place and nation, they thought it good counſel, they procured goos anger and indignation againſt them, who for ȳ ſame brought the Romaines vpon them which miſerably deſtroyed thē. This we ſee the ſaying of the poet true. Euell counſell is woꝛſt to him that giueth it. Let all men therefoꝛe learne to direct their counſels to the gloꝛy of God, and to build them vpon Goos woꝛde, and then though the raine fal, the floudes come downe, and the wyunds blow, yet they ſhal ſtand becauſe they be built vpon the rock: but if they build them vpon the vncertaine and vaſace ſandes of their own braines, a little blaſt of wind wyl eaſely ouerthꝛow them, foꝛ there is no wiſdom, vnderſtanding noꝛ counſale againſt the Lord. Submit therfoꝛe your wiſdom to the wiſedome of God: Euen man (ſaith the Pꝛophet) is a leaſt of hys own knowledge the which may moue vs not to truſt to much to our own wiſdom and counſaile, but rather to take counſaile at the mouth of God, & to ſay with Dauid; thy teſtimonies are my delight and my coū-

ſailers

sellers, these counsellers will neither lye, flatter, nor dissemble, God graunt that wee may be counsailed by them. Christ our sauiour said to the rich man that went about to enlarge his barnes, and sayde to his soule, Soule thou hast much goods laid vp in store for many yeares, take thine ease, eate drink and take thy pastime. Thou foole this night shal thy soule be taken from thee. Those that be careful for this fraile and vncertaine life, and careles for the life eternal, are very fooles. It is true wisdome first to seeke the kingdome of God, and all other things shal be giuen vnto vs. The virgines which had not oyle in their lampes at y cōming of the bridgrom, but wold seke for some of others, are called foolish virgines and were shut out. This oyle I take to be the righteousnes and deedes of others. Iustus ex fide sua viuet, the righteous shall liue by his owne faith. We must all stand before the tribunall seat of Christ to receyue euery man according to that he hath done in his own body, whether it be good or euill. Salomon saith stulti derident peccatum, the foolish laugh at synne. Those therefore that laugh at synne when they be admonished or reproued are fooles, and if God do not giue them repentaunce,

they shalbe ther where ther is no laughing but weeping and gnashing of teth. And he that sitteth in the heauens shall laugh them to scorne, the Lord shall haue them in derision. The Prophet saith: they altogether dote and are become foolish, for the stocke is the doctrine of vanity. All Papistes which not only worship images, but also make the doctors and teachers of the lay people, are conuinced by this place to dote and to be foolish, & the prophet Abacuc saith, they be teachers of lyes. A foolish thing it is for a man endewed with wit, reason, and the senses, to fal down before a dum stock or block which hath no reason, nor vnderstanding, which hath eyes and seeth not, eares and heareth not, nose & smelleth not, &c. But these fooles with their folly I will let go, only I exhort the not to do so foolishly, but rather to seeke for true wisdome which is ioyned with the feare of God. Let not thy wicked lyft vp their horn, I might here shew you how the Pope hath lifted vp his horne. He will needes be Christs Vikar vpon the earth, Peters successor, head of the vniuersall Church, and bysshop of the whole world, is not this to lift vp his head very hye? Yea he wilbe Dominus deus noster Papa, our God the Pope, he

wyl

wyll haue power in heauen, earth, and purgatory, he will forgiue sinne, and make Saintes, and is not this to lift vp his horne very hye? Is not this to exalt himself aboue all that is called God? He hath made Emperors and kinges to kisse his fæte, and holde his styrrop, to waite at the gates of a cyty. ij. or iij. dayes in frost and snow barefooted, he hath troden in their neckes, he hath deposed them from their crownes & kingdomes, and hath absolued their subiectes from their obedience and loyalty, and is not thys to lift vp his horne very hye? Thys Romish Bul hath of late lifted vp his horne against our gracious Soueraigne, against thys our country, and the estate thereof. But Gods name be praised, this Buls hornes are now sawed, he cannot goare vs, this Bores tusshes are now cut, he cannot rase vs. And if we will vtterly flye and forsake hym & all his damnable doctrine, and depend wholly vpon God, he shal neuer be able to goare vs or hurt vs, God hath here promised in thys Psalme that the hornes of the wicked shal be exalted. And let the Pope looke for thys ẏ for as much as he hath thus exalted himselfe, God wil put him down. And although this great whore say that she sitteth lyke a

Exe. 14. 16

Quéne, is no widow, and shalbée no mour-
ning, yet shal her plagues come at one day,
death, and sorow, & famine, and she shalt be
burnt with fyer, for strong is the Lord God
which wil condemne her. And the spirite of
God by S. Paule did forshew that the Lord
shal consume him w̄ the spirit of his mouth
and abolish hym with the brightnes of hys
comming. And let all those that seeke to flye
a loft with the winges of vanity, and seeke
to exalt themselues by bribery, flattery, or
any other vngodly meanes, know that the
Lord God wil throw them down. The An-
geis which kept not their first estate, but
would exalt themselues either aboue, or a-
gainst God, God threw them downe into e-
uerlasting chaines of darknes vnto ỳ iudge-
ment of the last day. Adam and Eue would
be exalting themselues, and would be lyke
vnto God, hauing knowledge of good and e-
uill, but God pulled them down shewed thé
their nakednes, and drue them out of Para-
dise. Corah, Dathan, and Abyram woulde
nedes exalt thēselues against Moses their
godly gouernour, but God caused the earth
to open, and swalow them vp. Absalon
would exalt himself against his own father
and king, and would haue bene king in his

place

places, but God quailed hys courage, and he came to a shameful ende as he wel deserued being hanged in his beare, and thrust thrô with speares. Nabuchadonezer king of Babilon would ascend into heauen and exalt his throne aboue the starres of heauen, and be like to the most hyest, but God brought him downe, and made him eate graste like an Oxe. Beware therefore of exalting your selues; let God exalt you, for true promotion cometh neither from the East, nor from the West, nor frô the South but frô the Lord. He exalteth Moses from keeping of sheepe to be the deliuerer & gouernour of his people, he exalted Joseph to be gouernour of Egipt ouer the king. he chose Dauid his seruant and toke him from the sheepefolds, euen from behind the ewes with yong, and exalted him to feede his people in Jacob, and his inheritance in Israel. God exalted the virgine Mary frô low degree to be mother of our Sauiour Jesus Christ. Christ called the Apostles from the nets, and made them pillers of his truth, thus we see that true which Anna said, Dominus pauperem facit & ditat, humiliat et exaltat. The Lord maketh poore and rich, bringeth low and exalteth. And that which the virgine Mary sayde.

Deposuit potentes de sede, et exaltauit humiles: He hath put down the mighty frō their seate, and hath exalted the humble & meke. And howe dangerously they haue fallen which haue ascended very hye. But as I haue sayd to consider that true preferment commeth from God. And here I will admonish all those that be exalted to any authority to remember who hath exalted them, and from what they haue bene exalted, and thirdly to what ende they are exalted, to acknowledge ỹ what power or dignity soeuer they haue, they haue it of God, & that to edification and not to destruction. I might speake much more of exaltation, but the tyme will not suffer me, wherefore I will now come to the last part wherein is set forth a comminnation against the wicked, that in the hand of the Lord is a cup, and the wyne is red, it is full mixt, and he poureth out of the same, al the wicked of the earth shall wring out & drinke the dregs thereof. This word Cup is often tymes in the scripture taken in the euyll parte, for affliction plagues and punishment, as in Ieremie .l. Babel hath bene a cup of gould in the Lordes hand that made al the earth dronken, the nations haue dronkē of her wine, therfore

the nations rage, that is to say, Babel hath
ne a scourge in the hande of the Lorde to
urge the wickednes of the world. So like-
ise Esay, Awake, awake, stand vp Ierusa-
em which hast dronken at the hand of the
ord the Cup of his wrath, thou hast dron-
en the dregs of the Cup of trembling and
oung them out. And in the Psalme, Pluet
per impios, vpon the wicked he shal raine
ares, fyre, & brimstone, & stormy tempest,
is shalbe the portion of their cup. In this
nse Christ said to his Disciples that were
spiring to primacye, ye know not what ye
ke, are ye able to drinke of the cup that I
hal drink of. And againe: Father if it be thy
yl let this Cup passe frō me. So we reade
the Apocalips, if any man worship the
east, and his image and receiue his marke
his forhead, or on his hand, the same shal
rinke of the wine of the wrath of God, yea
f the pure wine, which is poured into the
up of his wrath, and he shalbe tormented
n fyer & brimstone before the holy Angels
before the Lambe. So dearly be loued if we
o not vnfeinedly feare God & stand in awe
f his iudgements, but worke wickednes &
ōmit abominations in the sight of God,
urely we shall drinke of this cup which is

filles

filled with Gods wrath. For vnto the (saith the Apostle) which are contentious and disobey the truth, and obey vnrighteousnes, shalbe indignation, & wrath, tribulation & anguish vpon euery soule that doth euil: Let vs take heede ỳ we prouoke not Gods anger by our synnes. Consider that it is a terrible thing to fal into the hands of ỳ liuing God, wherfore I exhort you dearely beloued, vnfeynedly to repēt you of your sins, truely to turne to ỳ lord your God, to serue him in holines & righteousnes all the dayes of your liues, & earnestly to pray vnto god, that ye may drink of ỳ cup of his mercies in Christ & not of the cup of his wrath. And this if we will do, god shalbe our God, & we his people: God shal bless vs both with temporal benefites, & spiritual graces, and we shal drinke the cup of his great mercies: the which god our mercifull father for hys crucifyed Christes sake graunt vs, to whom with the holy ghost thre persons & one true and immortal god be al laude, prayse and glory both now and for euermore.

Amen.

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